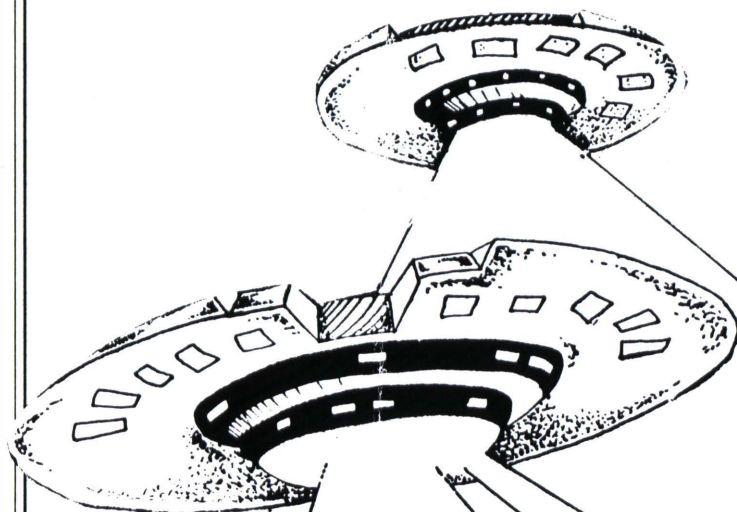


АМСКАЯ



Newsletter of the STAR Fellowship

by Tony Wedd.

No. 18

April 1990

ABDUCTIONS EVERYWHERE

I stayed up later than I would normally to watch a discussion programme on UFOs in the "Stories in the Night" series broadcast in the small hours of the morning. It was more than a little disturbing to note the tacit assumption that UFOs and abduction necessarily go together - this even with Tim Good in the discussion, the well-known researcher who was a member of Tony Wedd's original STAR Fellowship and co-author of the thought-provoking book "George Adamski - the Untold Story". The discussion centred around whether UFOs were psychological or objective phenomena - their "abducting" nature was taken for granted, and a claimed abductee told her story, the usual medical examination scenario, with a twist that all her egg cells were found to have disappeared! (I would have thought it would be rather difficult to determine this even if true).

It is strange how the perception of flying saucers has changed so drastically since the fifties and sixties - especially to one such as myself who has practised thought communication with extraterrestrials for many years and received nothing but friendship from so doing.

There are two articles in this issue from a 1969 issue of "Awareness", a magazine concerned with contact at the time. One is by Tony Wedd, the other by Paul Screeton, former editor of "The Ley Hunter". I have no doubt that if Paul were asked to write such an article today it would be very different; it is thus of great historical interest showing how thoughts have changed.

The publications below are all available from Jimmy Goddard:

SKYWAYS AND LANDMARKS REVISITED. A re-examination of Tony Wedd's work in leys and flying saucers. £1.20

CAMPUS LINES. Results of a nine year project investigating leys around six university campuses. £1.20

COSMIC FRIENDS. An account of communication with extraterrestrials over the course of many years, and information derived from it. 70p.

THE INHABITED SOLAR SYSTEM. Is our solar system dead? Evidence to the contrary. 70p

TOUCHSTONE. Newsletter of the Surrey Earth Mysteries Group. Quarterly, £2 for four issues.

AMSKAYA. Newsletter of the STAR Fellowship, concerned with extraterrestrial communication. Quarterly, £2 for four issues.

ENIGMAS OF THE PLAIN. Booklet published in the 1960s covering some mysteries of Salisbury Plain - some with seeming extraterrestrial significance, such as the Salisbury Star Map (the arrangement of barrows on the Plain in the form of constellations), the White Horse Triangle, Stonehenge carvings and the Warminster ley centre. 50p

The following discourse was made from a tape recording made by me between four and five o'clock in the morning of 29th October, 1961.

Blessing! It was rather difficult/hard for you to understand just what is meant by coveting. We think you can help us to bring new knowledge to the Earth at a time of need. Her ways are not our ways. There is much to reprove. Conditions are hostile to the development of real spiritual values. Lacking these, you feel a sense of lacking something you need. You look around, but your eyes are not opened. What you see are material goods not the spiritual growth to which they are able to contribute. You seek no further than this. You ask for more of these things, but there never is a point at which you have enough. The more you have, the more you want. This is true of an individual as well as of a nation. It is like a sort of hunger, a lack of basic ingredients in the diet. You crave for more and more food, whereas what your body is really in search of is a very small amount of the product you specifically lack. What you require is a proper balance. When the scales tip, it is useless to continue to pile things on to that side which has descended. You must stop piling on, and find some equivalent, balancing commodity which will restore the balance. So with material goods. You will find a point of balance beyond which you will become covetous. What is needed then is a suitable increase of spiritual power which can restore the balance, and the evidence of the proper balance is a restoration of contentment, the removal of one's covetousness.

Spiritual power too can be coveted by others, and they may wish for more physical power as if that were a suitable equivalent. Talk to these people, and you will see they lack contentment. They also have an insatiable need. Nothing satisfies them, and they continually seek more power, striving to conquer more "territory". This is the motive which is imputed to us. We do not come to conquer and destroy. We have found contentment - such contentment as is possible when our lives are threatened by new discoveries on the Earth. When the basis of the ceaseless changes is that of a people who have not found inner satisfaction, we can only set things right by restoring the proper balance of things on the Earth. We come in peace and brotherhood to try and show Earth men the way of Truth.

Blind to all inner calls, your leaders drive you on towards more dangerous conflict. You are not to heed them, for they lead you only to destruction. For the measure of their power is only the amount of destruction they can obtain. Material goods are a challenge to destroy: they do not covet them as men ordinarily do; but their behaviour is such as to take away possessions from men around them. Into the vacuum they pour more goods, far more than are really required; they create wealth for those that serve them, and they invite covetousness from those that do not serve. Here again they map out the area of future conquests, since another man's wants can be turned to their gain. But they are never satisfied, and though the whole world were to come under the one power, still there would be no contentment, and you would look into space for future territories to conquer.

Already these people suppose that the coming of the space ships means someone else is coveting the Earth as a home, and preparing to invade. This is far from the truth, and one of the reasons we make no spectacular appearances, preferring to remain something of a mystery. So we challenge man to expand his spiritual powers: to explore and to seek for the godlike side of himself in others. Having discovered it in others, he will learn to recognise it in himself.

We do not lack plenty of material goods: but all that we have is for you to share if you care to make us welcome. We are rich beyond

your dreams, but we do not depend on riches. We are content with simple things, and the discoveries we are looking for are all the ways in which we can bring help to you. So it is with various free energy machines. They can be useful to you. Their usefulness to us is the possibility that you will learn more about us and more about our ways. There is no strife, to drive us on blindly to new discoveries. We keep a control on our work, knowing what we are seeking for an finding out a way to do something we have already conceived in principle.

You have observed some doubt as to whether the formula we are communicating to you is for communication purposes or for physical utility. And the type of machine we are trying to give you has this double function. We know you will understand the advantages of them in a material way. We hope you will discover how to use them in a spiritual way.

That is all for tonight.

(0415-0504)

The foregoing discourse seems complete in itself, and I only wish to add a comment on the form and on the content. It purports to come from space people, but this I cannot fully substantiate. I have no physical proof to support the claim that it is anything more than a writing from my unconscious mind: subliminal writing. It was not composed or in any way deliberated. I just allowed the ideas to come, and some of them formed themselves in pairs of synonyms, which is unusual for me, but typical of many of these communications.

What it seems to me to describe is what in Canada is called a potlatch, by the red Indians, who, when they reached a point of affluence, called all their friends together and distributed all their material goods, so that they were paupers dependent on their own labours and the next potlatch for even the minimum of goods. The white man, knowing not the reason, made the potlatch illegal. This communication on coveting therefore offers a reasonable explanation: wealth must not allow the owner to neglect to develop his spiritual potential. So, the next time you find yourself expressing sentiments of discontent, ask yourself what you ought to give away to worthy causes, the local jumble sale or the treasurer of "Contact". Make a penance of it, if you like, to punish yourself for ingratitude, for how ungrateful of you not to get more satisfaction out of owning these things than he who has them not "Unhappy lies the head that wears a crown". Yet the remedy seems all too simple. Put off the crown: such a ridiculous piece of headgear, and uncomfortable at that: just a symbol of affluent status, and no guarantee whatever of spiritual contentment.

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BETWIXT EARTH AND SKY

by Paul Screeton

That fascinating pursuit ley hunting, once the spare time occupation of a ridiculed minority of archaeologists, had almost vanished until it received a boost from an unexpected quarter. Alfred Watkin, who pioneered research into alignments of prehistoric antiquities and old parish churches, believed the leys - as he christened them - to purely mark trackways. Maybe he had an inkling that they were something more, but he and his fellow enthusiasts in the Straight Track Club concentrated their efforts on collecting evidence to support the theory that prehistoric man travelled everywhere in straight lines. Yet it was a S.T.C. member, Major F.C. Tyler, who postulated that many sites were also located on important sites such as Stonehenge, and found the radii of these circles were all multiples of a prehistoric unit of length discovered by fellow S.T.C. member Arthur Lawton.

It was Lawton, it seems, who in "Mysteries of Ancient Man", first related leys to a grid of "power" emanating from the earth these radiations being the clue to the real purpose of the ley system.

This 1938 publication saw the beginning, oddly enough, of a demise in interest in the subject, and it was not until another brief publication appeared in 1961 that interest was re-kindled.

Kent artist/designer Tony Wedd's booklet "Skyways and Landmarks" connected the subject of leys with UFOs. This apparent first attempt to link leys and orthoteny introduced a whole new line of research and whole new sector of the public to the subject.

Orthoteny, as most ufologists are aware, is the theory that UFOs fly in straight lines, and Aime Michel's book "Flying Saucers and the Straight - line Mystery" propounded the theory that one day sightings of different UFOs travelling in different directions can be plotted on a straight line. Many ufologists, however, including Dr. John Cleary-Baker and Stephen Smith, both of BUFORA, have researched the subject of orthoteny and come up with either no evidence or their findings were inconclusive. Yet others such as Tony Wedd believe there is a definite link.

John Michell, who promoted the connection between leys and flying saucers in his books "The Flying Saucer Vision" and "The View Over Atlantis", and also wrote articles in "underground" publications, wrote in a letter to The Ley Hunter: "I think most of us realise that the phenomena of UFOs and prehistoric alignments are in some way related. After all it was the reports of UFO sightings that led to the present re-examination of the ley system. Alfred Watkins was years ahead of his time, and had it not been for Jimmy Goddard and a few others, who some years ago first suggested an association between leys and UFO paths, his work would have remained neglected. But unfortunately the association is very hard to prove. The ley system stretches all across the country, set out with the accuracy of a modern surveyor. The precision of alignments between individual standing stones can only really be appreciated on maps of the 6 inch scale. On the other hand, very few UFO reports contain any exact information on the location and direction of sighted objects. In general, UFOs, and also migrating birds, do appear to follow certain lines of exceptional magnetic properties such as geological faults. The earth's magnetic field, and everything within it, is directly influenced by the sun, moon and planets, and this may well explain the prehistoric practice of astronomy in connection with leys and alignments. The legends of dragons as manifestations of cosmic energy indicate that the phenomenon of UFOs was known to the prehistoric astronomers as it still is to primitive people, and that its nature was once far better understood than it is now. That is why I believe that the most rewarding approach to the problem of UFOs may be through the study of prehistoric science and philosophy".

If we do accept there to be a connection between leys and UFOs then we must ask "how?" and "why?".

Tony Wedd believes the leys were used by UFOs to pick out landmarks, but I consider that the obvious sophistication of these craft and the exceptional speed at which they normally traverse our skies makes this extremely unlikely. However, the answer could lie in the "power" emanating from leys: possibly certain (or all) such craft use this in some way either solely for propulsion or for direction-finding on major leys - using leys "blind" as if homed on the line, rather than looking and navigating along them. This is wholly speculation as the nature of the "power" is not known - and neither is the method of propulsion used by UFOs. Yet Warminster is a remarkable ley centre and, of course, a UFO centre.

Another suggested link between leys and UFOs is that prehistoric man, when plotting the ley system and marking it, received help: help from the occupants of UFOs. Books such as Brinsley le Poer Trench's "Men Among Mankind" make plain the obvious conclusion that mankind was in contact with UFOs in prehistoric times. What is less easy to determine is the nature and extent of their aid. Did they educate prehistoric man in the sciences of geometry and astronomy to specifically enable them to map the leys, or did prehistoric man do this unaided? Is it coincidence or imagination which makes Stonehenge look from the air like the conventional disc-shaped UFO, even though the work of Professors Hawkins, Hoyle and Thom has revealed this circle of stones to be a fantastic computer. And is it significant that the huge zodiacs laid out on the land can really only be appreciated from several miles high?

So much speculation may deter the scientifically-minded and attract the crank, but we must not be afraid to put forward such ideas, provided we make it sufficiently clear that it is purely speculation.

Alfred Watkins was mocked for his pains, but he staunchly continued his researches, even though those who denigrated him have been found to be partially correct. Many leys go over precipices or through bogs, and if they were simply tracks they would make far from easy routes for a traveller.

It seems that the use of leys as paths followed their prime purpose as markers - not simply because it was convenient to go from one marked spot to another, or that their original purpose had been forgotten, but because the "power" is beneficial. Their use was not forgotten until much, much later than the Roman invasion, as evidence shows that churches, probably to pre-Reformation times, were built on them, so some knowledge of their special nature and sanctity was remembered.

Nevertheless little is known of the nature of leys and it will be a long time before they become academically acceptable. A mathematical probability theory has been worked out by Tony Northwood, of Bedfordshire UFO Society, and work is needed to apply it to leys throughout the country, so as to prove beyond doubt that leys exceed probability. In a case where he used the formula he found the chances of six sites falling on a straight line to be 1 to 35,400,000,000,000,000,000,000,000,000,000,000,000,000,000.

This approach proves alignments exist, but gives no indication of their nature. For this we need a form of divining (dowsing) which will show where leys are and indicate their nature to a "sensitive" person.

Certain properties of leys have been propounded, including the supposition that they encourage fertility of the land, that at certain times of the day a sound can be heard along leys, that they have recognisable hues of colour, that they have geographical forms slightly different to their immediate surroundings, and that at certain "power" centres a buzzing is felt in the head.

To the archaeologists the leys are fascinating because they suggest prehistoric man was highly scientifically advanced, far beyond the level of intelligence academics give him credit for.

To the ufologist the leys are fascinating because they may hold the clue to the mystery of the flying saucers.

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Down to earth... Close-encounter survivor Annie Lund, aged 73, enjoys a cup of tea during lunch at the weekend UFOlogy course in Osnott, West Yorkshire

PHOTOGRAPH: HELEN VERT

Cynics lose in close encounter with UFOphiles



Eyewitness

Erland Clouston

WEST Yorkshire has been a popular fly-craft area for alien craft recently, and Sybil Harrison and Lund were anxious to get to the bottom of the matter. They had had a close encounter a few years back: a mysterious light booming past their church and up the Knaighley valley, only to vanish suddenly over Ilkley

Moore. Miss Lund suspected the aliens were lured by ancient fertility stones buried on the moor.

The pair were among 30 at Britain's first weekend course in UFOlogy at Osnott, West Yorkshire.

The organisers, Andy Roberts and Philip Mantle, treated talk of mysterious lights and the like with cautious respect. Both are attached to the sceptical wing of UFOlogy, although part of their mission is to persuade scientists to objectively examine the extraordinary claims they have persuaded UFO victims to spill.

Much of the morning was given over to the scrutiny of these "contacts". Bob Taylor, a Scottish forestry

worker, had his trousers shredded by a machine which looked like a grapefruit scudded with golf toes. PC Alan Godfrey had sketched and been temporarily consumed by a colossal globe outside a Todmorden woolens mill.

On video, Joan from Batley recounted how she had been spirited aboard a spaceship where black-eyed spacemen had regally entertained her. This episode seemed to reveal less about spacemen than it did about Yorkshiremen.

"Her husband didn't appear the least bothered about what had happened to her," said Mr Mantle. "He just got his billiard cue ready for the push."

Mr Roberts's lecture attempted to put all this in a historical context. People had been reporting otherworldly rendezvous for centuries.

"Clearly, this is a mere superstition that is being reinterpreted culturally," he said, gravely. In Catholic countries, people saw the Virgin Mary rather than a red time-crawlers. But the dedicated UFOphiles in the room did not seem to be moved that easily.

"And what," asked one, "about blind people?" No blind person had reported being dragged into a flying saucer, something that might have been expected if the phenomenon was all in the mind. Mr Roberts concluded that perhaps he had a point.

Over lunch, it was clear that scepticism had made few converts. Someone had seen a humankind in Rinderwald, someone else a "limon-shaped machine" over Drenth, Paul Warwood had spotted a glowing red ball in the skies over Pontefract - "over and a half times the size of a full moon." Linda nodded she'd seen one too.

"I bet it were same object," cried Paul, triumphantly. But Linda had made her sighting in Canada some years later.

Reminiscences about million-lumen (tinier) tubes surfaced at the end of the lunch. "I was in a Leeds park. I saw a flash of light. It was a red-haired female UFO. I had leapt at him from a 'blimp' in a Leeds park. 'If aliens are so keen to save us,' he asked in a sudden flash of scepticism, 'why come to such nondescript individuals as myself?'"

nations set up by overhead powerlines. Helplessly, the sceptical lecturers watched as the di-

beir began to centre not on the possible reality of alien-

Credit: Daniele Hart.

***** Original cover design by David Taylor - slightly amended to make it lighter for better photocopying *****

AMSKAYA is the newsletter of the STAR Fellowship, a continuation of the organisation formed in 1960 by Tony Wedd of Chiddingstone, who held that contact was the way ahead in flying saucer investigation. £2 for four quarterly issues from J. Goddard, 25, Albert Road, Addlestone, Weybridge, Surrey, KT15. 2PX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:

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1990

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